/32 cont'd/
539 auspicious. Ming-k'ai had four sons: Lin Te-chen, Lin Te-lung,
601 Lin Te-sheng, and Lin Te-ch'ao. /X-X had only one/* son Lin

/* This paragraph is obviously a repetition of the statement which was cited on p. 4, but the two Chinese texts cited by the author are slightly different. /

Lao-chang, who was born at noon time, on the twenty-first day of the seventh month of the year of Keng-sheng; Lin Lao-chang had a son, Lin Sheng-yüan, who was born in the hour of ch'en /7 to 9 A.M./ on the fifteenth day of the third month in the year of Keng-wu."

●602 With this kind of family register, although a family has increased and scattered to different places, the relationship of the family members is maintained without interruption. Consequently, those of the same surname related by blood are forever connected and the awareness of the kin group is very deeply rooted. There were a number of Miao who were able to tell us in great detail about the localities from which they had migrated and distant localities in which they still had many cousins living. The Miao headman, Mr. Wang Fu-shou of Pao-ch'a village in Ta-ch'i, frequently called me lao-tsung /"venerable kinsman"/. /The author, Wang Hsing-jui, has the same surname./ This was an expression of a feeling of kin group relationship. Since the kin group consciousness still exists, it is very natural that the feelings of the people of the same surname thus extend even to those not closely related.

[221] Since their livelihood is chiefly dependent upon farming on the
61 mountain slopes, with great mobility of their population, the body of the kin group can never be permanently /33/ established. As time passes on and as the distance between their homes becomes gradually greater, the originally close blood relationship, therefore, also becomes more and more distant. On the other hand, the relationship between those of different surnames becomes closer

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*782 tray is put beside the entrance. The incantation, uttered by the sorcerer-priest sends off the kuei.

(3) Ta Chia Hsien

755 When a Miao becomes ill and taking medicine does not
*782 make him better, then he must make a vow to "ta chia hsien"/lit. "beat the family ancestors"/, which in the Miao language is called [paŋ¹ mbaŋ¹ ɕioŋ¹], which means "beating Miao pigs." It may be performed during the illness or after the recovery. Before the event takes place, the host must serve notice to members of the
● [602] mother's brother's family, inviting them to send seven members of the maternal uncle's family (six men and a woman) to be guests. If that family does not have so many people, the maternal uncle may ask other people to make up the number. But the persons invited should not have the same surname as the host. No day
[777] needs to be selected as lucky, but the following days must be avoided: if a child is born in the family, it is necessary to wait one month before the ceremony is performed; the birth of kittens also necessitates one month's separation; the birth of pigs, goats, cows, horses, and dogs causes a postponement of 12 days; the hatching of chicks, ducklings, and goslings, three days; a funeral in the family or when the head of the family has witnessed a funeral of another family, 12 days. If the notice should arrive before the time of expiration of any of the above periods, the maternal uncle's family may refuse such an invitation. If the host because he seeks an immediate recovery from a sickness cannot wait any longer, he may invite other guests, but they may not have the same surname as he.

/138/ The Ta Chia Hsien ceremony is divided into four parts, requiring a whole day from morning till night. There
[776] are altogether eight kuei invited: [naŋ¹ nɛʌ¹ tsoŋ¹ teŋ¹], naŋ¹ mɛ¹ buʲ ɲieŋ¹], tsoŋ¹ teŋ¹ tsoŋ¹ ɕieŋ¹], [buʲ ɲieŋ¹ tɕeiʰ nɛʌ¹], (it is said that these four are the ordinary names for the kuei of

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*782 incense and paper are burned. They watch the stance of the animal to divine good and bad luck. If the water buffalo, on [787] entering the house, lifts his feet to advance, with its head facing [777] the incense censer, and glances at the ancestral shrine, then it portends good luck. If the water buffalo is stubborn and refuses to move forward or even tries to back out as if frightened, then it portends bad luck. After the water buffalo has been bought, a Miao sorcerer is asked to come to the house to present the ox to the kuei, and also to beseech the kuei. After this presentation, the family has to wait for the first frost after the autumn harvest to make the sacrifice. When the date is decided it is never changed or postponed.

*782 After the autumn harvest has been completed and the first ●602 frost has arrived, an auspicious day is chosen to sacrifice to the [203] kuei. Half a month before, four paternal male cousins are asked to go separately to where the relatives live to notify them. The most important relatives are the families of the host's mother's brother and the wife's maternal uncle, who are said to be the "leg-bearing relatives." They are so-called because after sacrificing to the kuei, one leg of the buffalo is given to the maternal uncle's relatives. A buffalo is divided into four legs. The first belongs to the /host's/ mother's brother, the second to the wife's maternal uncle, and the third and fourth are sent to other close relatives. The "leg-bearing relatives on receiving the notification [203] presents the messenger with a strip of red cloth as an expression of gratitude. Moreover, within the 12 days before the sacri- *782 fice, one must avoid seeing unclean things, such as a dead cat, [783] a dead dog, or a dead person. If this avoidance is violated, then [784] the person may not be in the company of the buffalo kuei. The "leg-bearing" relatives often go together with the clan brothers /of the host/, making up a number of at least ten or more men up to as many as 60 or 70. Also invited are musicians, trumpeteers /?/, and drummers, to go in formation. Wealthy families imitate [550] the old customs of the former Manchu dynasty, displaying official [177] insignia, playing fine music, and beating gongs and carrying parasols. The maternal uncle's family entitled to the first leg

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(14) Welcoming the Dragon

*782 [556] To seek the prosperity of family finances and status, the Miao make a vow to "welcome the dragon," called [qi zong] in their language. The time is any time between the ninth and the eleventh months. After the date has been selected, they start the dragon celebration about a month or half a month prior to that date. This is done by the villagers going to the host's house at night beating drums and gongs, blowing trumpets and whistling and shouting, and making a lot of noise until late at night. A few days before "Welcoming the Dragon," messengers must be sent to the family of the wife of the mother's brother/chiu-mu; is this an inversion of mu-chiu, "mother's brother"?/ to convey the tidings. The host personally goes to engage the services of two Miao sorcerers. The relatives /of the same clan/ in the village are also asked to come to help. For this affair they prepare three kinds of mi-pa, the thunder pa, the dragon pa, and the guest pa, and in addition, a rice dragon must be made. The thunder pa is divided into /Illus. 67 appears between pp. 156-57/ /157/ seven piles, each pile being made up of three pa, large, medium size, and small, one on top of the other. They are placed on a table outside the door. Five piles of dragon pa are placed on a table inside the main house. On the dragon pa is placed a rice dragon, on whose body are stuck three peaches made of mi-pa. On the right day Welcoming the Dragon starts after midnight. Early next morning, the host gets ready a tea tray, on which are placed two bowls of wine and two envelopes. He leads the villagers, beating drums and gongs, to the main road to welcome the maternal uncle /mu-chiu/. The host bows three times to the maternal uncle, who takes two bowls of wine from the tea tray and drinks it up, and then with the welcomers goes to the host's house. After the noon meal, the daughters-in-law of the host and the maternal uncle go together to "welcome the dragon." The mistress of the house wears a silver headdress [203] [602] [292] [493] [843] (Illus. 67) and an embroidered garment and skirt, and rides in a sedan chair. The maternal uncle wears a piece of black gauze on

/466 cont./

576 [514] [264] [832] [521] [602] [562] [609] [123] The maintenance of good manners is observed in a way that we found very pleasant. It is regarded as indecent to perform one's private functions before others, to break wind, or to belch during meals, and as impossible to spit during meals. Furthermore, it is regarded as improper to exchange caresses in public or to be seen doing so, or to converse about sexual matters. Thus, it is not permissible for a young man to divulge the name of the girl whose love he has enjoyed, or to conduct erotic conversations before relatives. Moreover, it is not proper for women to appear before strangers. They are not to be seen at all in the presence of visitors, and it took a long time before the women and girls of the Meau abandoned their reserve toward us.

574 576 Visitors, on the other hand, violate good manners if they enter a house immediately. They must first announce their presence outside and await an invitation by a male occupant. Only if no men, but only women are present may the visitor enter immediately. On the other hand, in contrast to so many peoples, it is quite in keeping with good form if a guest inquires about the wife and children of the host. As has already been pointed out (see the chapter, "Food and Stimulants," the section, "Food"), the family members eat together as a rule, but in no [562] case the women before the men, since that is regarded as improper. The young girls also wait at the table for what is left over for them.

At common meals for both sexes, nothing is changed [264] when a single good friend of the family eats with them. Only then the guest, along with the family, has to observe a series of rules likewise mentioned previously. For example, a man [273] may not drink to the health of a strange woman or of a female against whom there are incest prohibitions, just as it is likewise [832] generally prohibited for girls to pour alcohol for a young man, if they do not wish to express an unmistakable invitation by it. This also applies to married women who therefore may pour brandy only for their husbands. In this connection, the taboo regulations /467/ must, of course, also be observed (see the chapter, "Life in the Community," the sections, "Marriage Obstacles and Regulations" and "Old Age and Death").